NAVY CHAPLAINS BULLETIN

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NAVY DEPARTMENT
BUREAU OF NAVAL PERSONNEL
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CHIEF OF CHAPLAINS

OUR PASTORAL MINISTRY

The pastoral ministry of the Navy Chaplain is in many ways unique. Our parish, composed of all types of individuals representing a variety of religious backgrounds is, for the most part, a concentrated one. Unlike the average civilian parish, it is rarely scattered over a wide area. It may be confined to a ship, located on an isolated base or station, or concentrated somewhere along the battle line. It is true his parishioners may not always be available for formal religious services, but the Chaplain can always be with them as they go about performing their daily duties or dangerous missions. The Chaplain has an opportunity to become, in every sense of the word, a shepherd. He is the shepherd who goes with his flock on distant journeys and into areas of danger.

A successful pastoral ministry presupposes certain basic attributes. Among the most important is the mark of compassion. Compassion means many things. It means approachableness. It means sympathy and understanding. It means entering into the lives of others. It means sharing the hopes and fears, the joys and sorrows, the successes and failures of those about us. It means, in short, a divine concern. Unless we can exercise compassion, we can never be worthy of the gospel we preach.

A familiar story tells us that among the Omaha Indians during the frontier times there was a strange custom. If an Indian left the bounds of his tribe to travel into the area of another tribe, on the night before his departing he was made to sit around the campfire. Just before the fire fell back into gray ash, he would be asked to stand and voice this prayer: "Great Spirit, help me never to judge another until I have walked two weeks in his moccasins.

The glory and success of our pastoral ministry will be determined largely by our ability to walk in other peoples' shoes with compassion and understanding.

E. B. HARP JR.
Chief of Chaplains

OUR FRONT COVER: Chaplain Robert W. Radcliffe and Chaplain John A. Abucewicz broadcast their religious radio program "Chaplain's Corner" each Saturday evening at the U. S. Naval Air Station, Whiting Field, Fla.

Character Education Comments

By E. B. Harp, Jr., Rear Admiral, Chief of Chaplains

On 31 Aug 1951 the Chief of Naval Personnel and the Commandant of the Marine Corps issued the joint letter entitled "Protection of Moral Standards." The chaplain's part in this letter initiated our current program of character education. The reaction of the personnel in the field was awaited with interest.

The "field" was not slow to make known its opinions. Line officers wrote, "Why haven't we done this before?" Chaplains, long striving to extend their moral influence, quickly took advantage of the broadened mission. The originators were happily surprised by the acceptance. They were engulfed with inquiries about instructional materials, requests for guidance, and importunities for more chaplains. National educational and religious groups voiced interest. The staff was soon committed to demonstrations before such varied groups as Navy flag officers, educational conventions, and the annual conference of the Roman Catholic Bishops of the United States.

Satisfying as was this favorable response, the Chaplains' Division nevertheless took the view that the character education program should receive continuing and incisive scrutiny. As instructional materials were prepared, they were submitted for critical analysis to outstanding authorities in the fields of moral and religious education. Teaching aids were carefully tested and retested for effectiveness. Reports from chaplains in the field were studiously canvassed.

There was little need to ask for opinions from the chaplains. A stream of useful criticism and suggestion came from them. New ideas, improved methods, fresh points of view were incorporated into the movement. Weak points were exposed for correction. The bulk of the comments and criticisms received from chaplains bore a positive and constructive tone helping to strengthen the program. A minority of responses, however, indicated negative points of view or various degrees of misunderstanding. Even among chaplains there is found a minority of the timid and reticent unwilling to venture together in faith along a new pathway, who through misapprehension of the larger picture take a blind stand on "principle" against any unfamiliar venture or untried effort. But misconceptions which come from a want of understanding can be cleared. Under the circumstances it is not at all surprising that this view should exist. The Chaplains Division, from the institution of the program, has followed through with explanations and discussion of the philosophy and methods underlying the program.

The number of chaplains who were against the introduction of the character education movement is decreasing. It is being constantly stressed that this venture in human relations does not enter into the realm of religious doctrine.

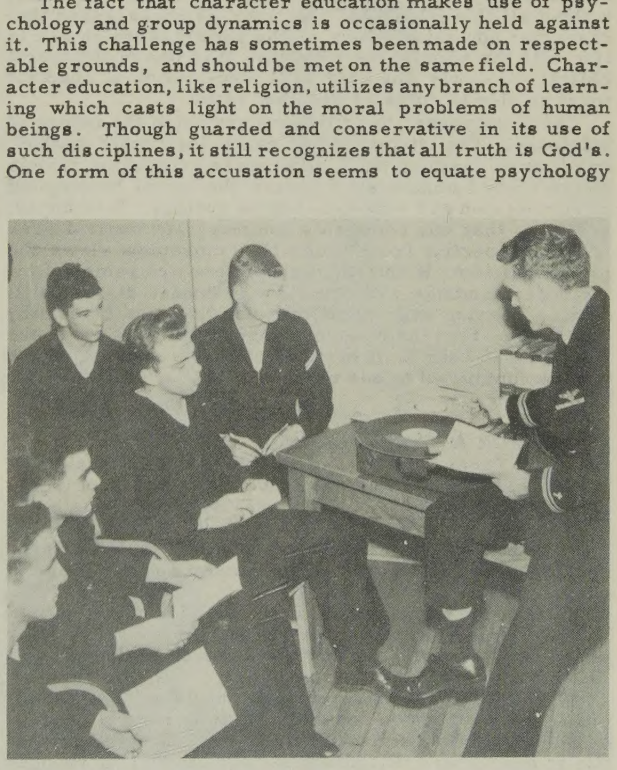
One invariable criticism of anything novel is that it was dreamed up in an ivory tower by impractical theorists. It has been said of the character education movement that bureaucrats developed it (because they had nothing better to do). The fact is that character education was practiced in the Navy long before it was required by the Navy Department. It was utilized in Navy recruit training as early as 1921. In 1949 a Marine Division incorporated character guidance as part of the training schedule. The Bureau was not "buying a pig in a poke," but rather made official a program which had already demonstrated its effectiveness under adverse conditions.

A more serious allegation, if it were true, accuses the program of attempting to do what can only be accomplished through religion. A corollary of the same complaint asserts that character education is considered a substitute for religion. As is well known, the aim of the program has been to supplement, not to substitute for religion.

The thinking behind the program begins with the conviction that religion in itself produces high moral standards and provides the greatest motivating power for their observance. Therefore, the foundation of the teaching materials of character education must necessarily be God-centered. Religion makes possible the reformation of character by conversion. This program, though based upon faith in The Creator, does not presume to operate at that level. It seeks to stimulate transformation of character through the slow process of growth. It tries to produce learning experiences which will enable the serviceman or woman to see himself as being a moral and spiritual reality. Character education does not trespass in the field of religion. It believes in the unique and incomparable power of religion for changing character. Its own goals are modest, but they are legitimate. Far from being a substitute for religion, character education seeks to be its strong ally.

Yet another complaint against the movement is made by those who believe that character, once it is relatively set, cannot be changed. Although the individual tends to resist change, religion and psychology have proved that personality and character can change. An experienced chaplain once told a group of Marine master-sergeants that a man's character was so fixed by the time he entered recruit training that nothing could alter it. The master-sergeants, he continued, should therefore keep a weather eye on trouble-makers since they were incorrigible. These NCOs exchanged puzzled glances. They were engaged in the very business of changing the habits, the patterns of thought, even the objects of loyalty of thousands of young men. They knew that character is hard to change. They also knew that it can be changed. The question revolves about the fact of whether there is more than one way to actualize the change.

The fact that character education makes use of psychology and group dynamics is occasionally held against it. This challenge has sometimes been made on respectable grounds, and should be met on the same field. Character education, like religion, utilizes any branch of learning which casts light on the moral problems of human beings. Though guarded and conservative in its use of such disciplines, it still recognizes that all truth is God's. One form of this accusation seems to equate psychology



EDUCATIONAL materials are shown to lay members of the U. S. Naval Training Center, Bainbridge, Md. by Chaplain Rodger F. Hill. The materials are used with the character education program conducted at Bainbridge.

with leprosy, and that it thus removes itself from serious consideration.

Several lesser criticisms need also to be faced. Some chaplains complain, upon assignment to recruit training duty, that they do not want to be typed as "character education experts." There is an implication that character education is an alien intruder upon their life work. That is missing the point. Chaplains are committed, by their ordination, to character education as an aspect of their ministry.

Participation in this specific program merely offers a supplementary means of fulfilling what we are bound to attempt in any case. Furthermore, all of us must beware of the demoralization of religion. Nothing is originally so innocuous or ultimately so dangerous as religion without a high moral imperative. Finally, no one is an expert in the field of character education in the Navy. There is little danger that a tour of duty in recruit training by the chaplain will qualify anyone to occupy a seminary chair in religious education.

A less charitable comment declares that character education programs in the Navy were invented to provide work for chaplains who could not keep busy with their religious activities. It may be that there are such chaplains. We may be sure, however, that a chaplain who does not find enough religious work cannot be effectively occupied in character education either. He is a loss in either case and should not be used as an example for condemning this movement. It is conceivable that such chaplains, if there be any, could more easily justify their existence by devoting themselves to other collateral duties than by accepting the extremely demanding tasks of character education.

Two final comments can be dismissed with passing notice. One dissenting comment is, "I should have joined the Army (or the Air Force)." This is to advise that those fine services offer no siesta to the plaintiff, since both require broad programs of character education. The other complaint is, "Why don't they just let us be chaplains, without all this folderol?" All four services agree that character education is one of the activities which are in line with the aims of the chaplain. It is one of the moral obligations--only one, but still one--which a chaplain must be able to do as an ordained man.

These responses to criticisms are not in the nature of a defense. The attempt to use every legitimate method, to set aside training time, to prepare relevant curricula and to apply human energy toward the moral betterment of servicemen and women needs no apology. It is hoped, however, that our comments communicate some degree of the perspective from which this movement views the moral problem. If unfounded suspicions are removed and misunderstandings are clarified, if honest dissent still finds a hearing and cogent criticism results in healthy correction, then the positive, sympathetic attitude of the Corps must bear fruit in the lives of the young men and women committed to our charge.

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WORDS FOR A NAVY CHAPLAIN

Excerpts From an Address Given by Rear Admiral J. H. Wellings, USN, at Chaplains Indoctrination School Graduation Exercises.

· "I believe it is correct to say that the Chaplains Corps became of age as a result of the outstanding work of the chaplains during World War II."

· "One of the fundamentals in the art of handling men is to be informed -- or in other words, know what is going on. This is equally as important for chaplains as it is for line officers."

· "My closest associations with chaplains, as with all officers, has been on sea duty. This is natural because at sea not only do we live, work and play together but also life at sea fosters that intangible something that changes a ship from a mass of steel and complicated machinery into a living spirit, with pride in the ship and consideration of fellow shipmates foremost in our minds. Maybe it is the subconscious mind which makes us realize how dependent we are upon one another and reminds us of the terrible consequences in the event of disaster or defeat. There is no doubt but that the Navy is at its very best at sea. It is a shame that so many of us leave some of these fine deeds and actions on board ship. I only wish we would practice all these principles ashore."

· "In preparing this talk I thought of many chaplains with whom I have served. It was amazing how all the outstanding chaplains I knew had the same qualifications that I consider necessary for a good officer."

· "I would like to offer a few suggestions to those chaplains who are slated for sea duty. I am sure the same principles apply to duty at shore stations."

· "It is traditional in the Navy that primary responsibility for the morale in a ship, rests with the captain of the ship. Since the skipper has this responsibility by Navy regulations as well as by tradition, a chaplain who maintains good relations with the captain will find his duties not only more pleasant but more productive."

· "Good morale starts in the wardroom and the chief petty officers' mess. The old saying that a ship is as good as its officers is equally true today and always will be. Therefore, cultivate good relations among the officers and chief petty officers. They can be of great assistance to you. This is particularly true of the junior officers who are division officers and are in very close contact with the enlisted men."

· "There is an old saying that brass buttons and gold stripes do not make an individual an officer. This is true, and your shipmates will be the first to find it out. You must prove yourself beyond any doubt to a very discriminating group; by your ability, conduct and above all by example."

· "I would like to emphasize again that the Navy is not only interested in the morale and spiritual welfare of its personnel, but is convinced that unless morale and spiritual welfare are developed to a high degree of effectiveness, the Navy will fail, if and when called upon, to defend our country. No further proof of this fact is needed than to remind you, that by tradition and regulations, the church flag is the only flag which flies above the stars and stripes in the Navy."

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CHAPLAINS AT BENNINGTON DISASTER

The explosion aboard the USS Bennington on 26 May called into immediate action not only the ship's chaplains, but those of the Quonset Point Air Station and the whole Newport Area. Every possible spiritual ministration was given the injured and dead as well as to their families. One outstanding solace in this tragedy was the personal reporting by the ship's chaplains to the hundreds of anxious families calling in from across the nation.

Telephones were set up in the crew's lounge aboard the ship as well as in the theater at Quonset Point. There the Station chaplains arranged that local dependents could talk with their husbands who were "paged" by the ship's chaplains. The sad or good news was given by the Bennington chaplains to the many long-distance callers. This continued for four days and nights. Credit is due to the tireless efforts of chaplains' assistants, Navy Relief, Red Cross, the telephone company, and many others. As of this moment we have cognizance of a letter of commendation for the NAS Quonset Point Chaplains. The Chaplain Division is proud of the outstanding and consecrated service of every chaplain in the area and Bennington's Chaplains, B. V. Cunningham and M. H. Jay (now inactive).

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CAPT W. J. Catlett, Jr., USN, CO, RTC, Bainbridge, Md

". . . As American citizens what responsibilities do we have?

"Basically they are to have a faith in God - a faith in ourselves - a faith in our fellow men and women and a faith in freedom - American Freedom."

Social Hygiene and the Naval Chaplain

By Conrad Van Hyning, Executive Director,
Social Hygiene Association American

Civilian leaders in the social hygiene movement and chaplains in the United States Navy share many common purposes. For over forty years, the American Social Hygiene Association has fostered a goal held by most people to be integral to the American way of life--the development of high standards of human conduct in both personal and community living.

Founders of the national organization proclaimed a platform in 1914 that continues to challenge us in 1954 despite herculean successes scored in certain of its aspects in intervening years. That platform emphasized education for personal family living for children and youth; strengthening of existing family life; lessening of divorce, and broken and unhappy homes; and control of venereal diseases.

Military and civilian components of all religious denominations participate in transforming these broad aims into action. Thus, Navy chaplains have had, since before World War I, and continue to have an interest in national, state and local social hygiene programs. Social hygiene problems require fresh efforts at solution, however, when accelerated defense activities disrupt normal living. The fact that many men and women need help in meeting threats to their emotional stability and family solidarity as they shuttle back and forth between a civilian and military existence--a fact well known and appreciated by Navy chaplains--is neither understood nor vigorously approached by our fellow citizens. Forecasts indicate that the needs of the Armed Forces will not diminish quickly and that both the military and such organizations as the American Social Hygiene Association will have to continue interpreting these needs and presenting solutions to the general public for some time to come. ASHA, a member agency of the United Defense Fund, through publications, conferences with community leaders and other means plays its part in focusing attention on the young people in or entering the Armed Forces and urges effective planning to safeguard the moral fiber of American youth.

The social hygiene field, because it is so largely concerned with man's emotions, moral and spiritual life and his environment, demands study and application of advancements in ethics, psychology, philosophy, biology, sociology and other basic knowledges. Effective programming, however, results only from working through channels which ASHA has set up over the past 40 years with many disciplines in the professional fields and with lay and civic groups. At the same time, public and private agencies, institutions and organizations depend on the Association as a resource and a place to turn to for joint activity in many phases of health, education, welfare, social work, law, religion and related areas.

Acting sometimes as a catalyst, at others stimulating, motivating, coordinating and cooperating, the Association supplies speakers and consultative services for community surveys, in service training programs and project planning. Pamphlets, books, periodicals, proceedings or con-

ferences and program aids, comprise a variety of publications which constitute a basic national (and inter-national) resource service. In addition to the national headquarters in New York, the Association maintains as many regional offices and as much field staff as funds will permit. At present, services are rendered from offices in New York, San Francisco, San Antonio, Atlanta and the District of Columbia.

Law Enforcement to Safeguard Uniformed Youth

Direct service to the Armed Forces has been most extensive in connection with securing sound local law enforcement against prostitution and allied vice conditions, with providing educational materials, and with consultative services, especially in regard to character guidance programs.

The Association continually makes scientific surveys of commercialized prostitution. Under terms of an agreement with the Department of Defense and the Secretaries of the various branches of the Armed Forces, ASHA supplies appropriate military and civilian officials, local law enforcement committees, and key citizens with the reports of these surveys. Last year, 419 studies were made at the request of the military in 310 communities in the United States and Alaska frequented by service personnel. Where conditions were inimical to the health and welfare of servicemen and women, regional representatives stimulated community action for better law enforcement. In one community, where prostitution conditions were flagrant, a regional representative devoted more than three months to arousing the civic conscience to its responsibilities, not only toward the Armed Forces, but to its own young people. An extensive survey of general environmental conditions and their effect on the serviceman was made in the Far East upon military request in 1953.

At meetings of the Joint Armed Forces Disciplinary Control Boards, ASHA's representatives act as advisors together with other civilian specialists and aid in developing strategy to bring about improved environmental conditions around military installations and in centers visited regularly by service personnel. Reports on the Association's surveys provide the factual data needed for positive and forthright exertion of pressure on the civilian community. Boards are effectively using "Off Limits and the Heat's On," an ASHA publication, in warning offending establishments. Even tavern owners, who may have closed their eyes to pick-up problems on their premises--on the assumption that they have no responsibility for what transpires between customers, have become more cooperative about self-policing as they have gained an understanding of the implications of unsavory surroundings for youth in the Services.

Of the surveys one chaplain said:

"I think it is perhaps in this field that ASHA makes one of its most dynamic contributions, through its interest and assistance in bringing to the attention of civilian communities the necessity to clean up certain areas that are corrupting the environment in which servicemen may be spending their off-time periods."

Consultation activities in health, education and providing educational materials (or assisting in the Armed Forces' own preparation of such materials) comprise the other major group of direct services to the Armed Forces. On regular and special visits to military installations, regional representatives and specialists from ASHA's national office discuss with commanding officers and their staffs problems of mutual concern and the local services which can be made available in solving them.

Helping Character Guidance Councils

Outcomes of such consultation service are to be found in the fact that the Association receives many requests from chaplains for special program assistance. The Character Guidance Council of the Twelfth Naval District in San Diego, in furtherance of its program plans, recently ordered from ASHA special kits of materials, including family life education publications, for each council member within the district. In the Military Air Transport Service of the Air Force recently, a section of the program of the chaplains' conference was devoted to personal and family life education. Chaplains from bases covering a wide international area discussed the development of programs for parent education, strengthening families and adolescent guidance, using as one point of departure, materials and suggestions supplied by one of ASHA's consultants. The Association's consultants in education and mental health will comply with similar requests and gladly prepare annotations on the educational materials and supply advice on programs for both personnel and military dependents.

Supplementing the activities of character guidance councils, ASHA has set up several projects in education for personal and family living on military installations, using community resources and designed for servicemen and service women. They have constituted valuable demonstrations of civilian-military cooperation in that leadership in the sessions was accepted by professional personnel from educational institutions and social agencies in the communities near military bases.

These programs emphasize personality development, dating, courtship, pre-marriage and marriage adjustment problems. One program, co-sponsored by a Character Guidance Council in the Air Force featured a weekly seminar of speakers from a nearby university faculty, all carefully coordinated by a joint planning committee. In Washington, D. C., ASHA formed a committee of community and educational leaders which supplies specialists from time to time for a character guidance program regularly conducted by a chaplain in an Air Force component. Another, on a small Army post, brought just one speaker to the base each week and the program was conducted much like a college course.

The ASHA and its local affiliates assumed sponsorship for that program and for two others now being planned--one of which will be for personnel in a Naval District Headquarters. Military leaders in all these projects not only participate in planning, but also guide the content extensively. ASHA also gives special guidance to its state and local affiliates in their self-initiated programs with the military. In the First Naval District the Massachusetts Society for Social Hygiene sponsored a seminar in social hygiene for chaplains of the district. In Missouri, the state society has cooperated with military officials extensively and has sponsored educational programs for men and women in the services aided to some extent by ASHA. The number of such cooperative efforts is increasing and success is commensurate with the amount of time both groups are willing to put into pooling thinking, surveying needs and filling gaps with real ideas that will develop happier, healthier and more mature men and women.

Expansion of this type of activity requires additional liaison staff to bring the military and the civilian community together on projects deemed worthwhile by both and under circumstances of comfortable cooperation. Considerable ground-work can be done, however, through correspondence with ASHA's regional representatives or with the national office staff. Direct consultation and program planning follow. Moreover, a program manual dealing with civilian-military cooperation in education for personal and family living is now in preparation. It is hoped that this manual will not only be useful to Character Guidance Councils in the United States, but to those overseas.

Complementing the consultative services of ASHA's regional and central staff is the regular distribution of program materials. Some are resources for the use of officers; such as the Journal of Social Hygiene and Social Hygiene News. Others, more popularly written, are designed for the direct use of men, women and dependents. ASHA has prepared and distributed hundreds of thousands of pamphlets to the Armed Forces and has also assisted the Services in their preparation of films, special pub-

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THE CHAPLAIN ON THE AIR

By Bishop Ralph W. Hardy

This article is written on the request of the Chief of Chaplains by Bishop Ralph W. Hardy who is Chairman, General Chaplain's Committee Church of Jesus Christ of Latter-day Saints, and Vice President, National Association of Radio and Television Broadcasters, Washington, D. C.

The important channels of communication with the people available through the facilities of both radio and television are not always correctly understood nor adequately utilized in the work of the ministry. All too frequently this results from unfamiliarity with their potentialities as well as their limitations on the part of those who undertake to use the broadcast media.

There are perhaps no more excellent avenues of liaison available to the Chaplain in bridging his military and civilian activities than well-planned and executed radio and television programs.

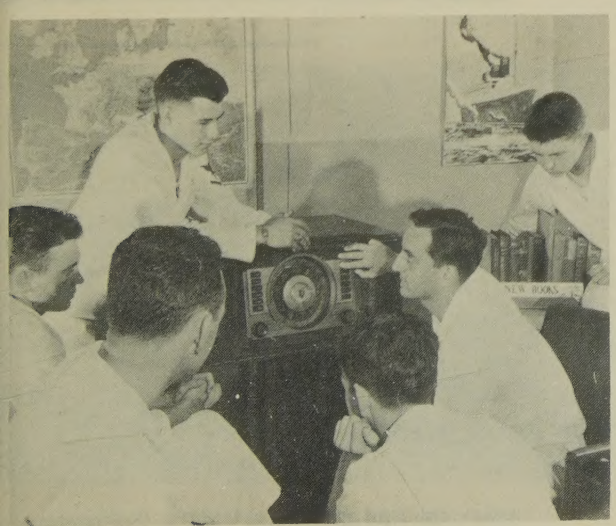
Over the years since religious broadcasting made its debut, we have learned much about its power for good when properly used. The problem with religious broadcasting, as with other fields of human endeavor, is one of applying the knowledge and skills we obtain from experience to the refinement of techniques in use today and proposed for the future.

Of primary importance is the matter of attitude on the part of the Chaplain who plans to make use of radio or television. It will tend to condition all that is planned and carried out. For many, the mere acquisition of time on the air is regarded as the accomplishment of the goal. Long and critical experience has revealed that time on the air may be an asset or a liability, depending on how it is used.

Many otherwise worthwhile causes have been done irreparable damage by poor public appearance of advocates, and we must not forget for the moment that radio and television are singularly public appearances.

The thought must be constantly in mind that the listening or viewing on the receiving end is completely voluntary. This one item presents a road-block of no mean proportions to many who are accustomed to semi-compulsory attention on the part of an audience. It is here that the real art of broadcasting cultivates willing and enthusiastic audience participants, and distinguishes the excellent programs from the mediocre and poor.

Radio and television listening and viewing are essentially informal experiences. Pause for a moment and call to mind the environmental circumstances of most of your own radio and television hours at home or afield. It will be readily apparent to you that it is wrong for one appearing on the air to assume that people are hearing or seeing programs in a formal atmosphere with the accompaniments of surroundings conducive to fixed attention. Understanding this informal aspect will materially affect the manner of presenting ideas and holding listener attention.



The teaching, "Charity begins at home," is quite definitely not observed when it comes to the manner in which your radio or television program is evaluated in the complete freedom of the family circle. You are judged by your performance, not by your intentions. The motivation you produce under these circumstances, whether positive or negative, is unrestrained and natural. If we had the devices to measure this reaction, we would have access to the surest commentary on the quality and value of the broadcast.

It is unfortunate that many religious broadcasters almost exclusively rely on the kind and sometimes self-serving accolades of their close circle of friends in evaluating their performance. Others, recognizing the need for real objectivity, are painstaking researchers to get the facts on how well or how poorly a particular program went over.

Religion on the air is a specialized type of broadcasting. You who give it voice are experts to the people who receive your thoughts. Many of those who need your message most tend to believe that religion as such is a very complicated thing, possibly beyond their grasp. All of this suggests meticulous care in simplifying religious program presentations as much as possible. Often unshared zeal and flowery language succeed only in overwhelming when they were intended, instead, to convert.

The intensely practical ministry of a Chaplain suggests a vast storehouse of experience-information to serve as the basis of reaching a common ground with listeners and viewers. Simple, everyday situations which have spiritual significance can be blended in with direct action suggestions to cause people to do more than passively receive a program.

Your religious program will require service beyond the actual air presentation. Nothing will please your cooperating broadcaster more than to learn that you are actively promoting wider audience acceptance for your program, and integrating the broadcast with your overall functions as a vital link in the framework of an area or community. This is tangible evidence on your part that you appreciate the significance of the investment in time and skilled personnel he has made to make it possible for your religious message to reach a very considerable audience.

In connection with the audience, let me underscore the concept that the audience recruited by a given broadcasting station or network is in reality the greatest asset possessed by that facility. Sometimes listed as "good will" on bookkeeping ledgers, in the broadcasting business the number of individuals regularly attuned to a station's or network's programs constitutes the measure of success or failure in a very direct proportion. Bad programs produce no more wear and tear on the electronic transmitting and receiving equipment than do good ones. The same cannot be said for the effect on the audience.

It is important for Chaplains to remember that when they use the broadcasting facilities they become trustees, for a time, of the vital audience of that station or network. Actually, the interest of the broadcaster and the Chaplain using the air is essentially the same. Both want wide ciruclation for their programs. Both seek a positive reaction from the audience in terms of acceptance of the services offered and a determination to come back to the same source for more. Understandably these are the motivations that make broadcasting so very valuable for general commercial purposes. They will do equally well for

the churches and their representatives who use radio and television.

There is one further observation pertinent to an overall consideration of religious programming. I shall label this the problem of dwindling enthusiasm and failure to sustain program quality. As a rule, the inauguration of a new religious radio or television program is the occasion for much excited interest, and also the expenditure of much effort and time on production details. The typical pattern around the country runs about like this: The first two or three programs in a series are very good. The newness of the venture and the enthusiasm of close associates sparks the whole enterprise. Then the dulling hand of routine is felt with its stifling heaviness and its disarming sentiment that the program will coast along on its own power now.

Less time is spent in preparation. Probing for real listener interest ceases. Rehearsals are ruled out because everyone connected with the program "knows how to do it by now." Its freshness of appeal and challenge lose lustre because it tends to become a "one man show" and counseling about the program is discouraged if not actually resented.

In many cases, the program becomes a privileged property of the performer instead of the dedicated mission of the group. This kind of program is usually doomed to a painfully slow death. Unfortunately it drags down with it the group reputation, and may cast a lingering blight on religious broadcasting in general.

There are some specific check-points a Chaplain might review in contemplation of broadcasting. First, the public concept of a Chaplain sets him apart at once as a kind of specialist in the field of religious endeavor. He will be expected to radiate a vital approach to human problems because of the nature of his ministry.

Second, the Chaplain will find a ready acceptance for concrete suggestions as to how civilians can cooperate with him in this important assignment.

Third, the Chaplain offers a unique window through which non-military people can see to reach a better understanding of the role of our Service men and women in the world of today. He should be clear in what he says, and reflect a wide vision of the issues.

Fourth, the Chaplain's ministrations to his Service personnel will be greatly stimulated by his willing acceptance of the challenge of broadcasting to the general public. It will afford to all his spiritual endeavors greater objectivity, deeper insight and a "fresh" approach to what is otherwise routine. The mental realignment he must make to communicate to a more diversified audience will be an exhilarating experience.

RELIGIOUS BROADCAST CLUB

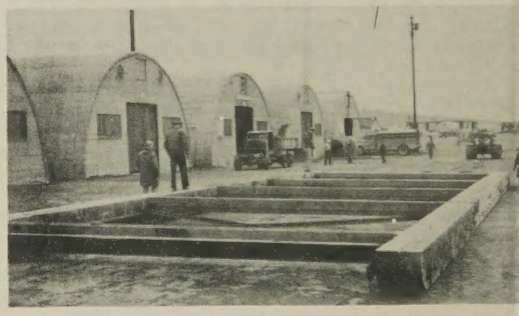
Chaplain A. W. Robertson, USN, Ellyson Field, Pensacola, Florida, has reported the organization of a Religious Broadcast Club. The response has been excellent, with thirty-one persons in attendance at the first meeting of the Club. The purpose of this Club is to "propogate the Gospel of Christ through the medium of radio".

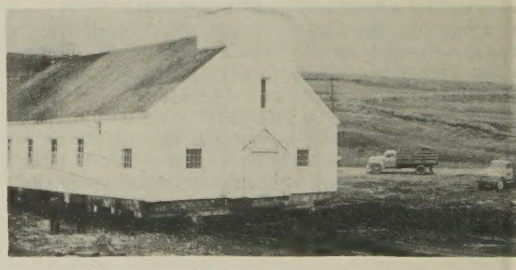
Chaplain Robertson recently presented a series of religious discussions entitled "Spiritual Guidance for the Home" over television station WPFA-TV, Pensacola, Fla. The topics discussed were, "A Good Home," "Home Responsibilities," "Choosing Life's Companion," "Understanding Our Children," and "Making Marriage Succeed." Visual symbols and the "Black Magic Board" were used to illustrate the talks and to establish closer rapport with the television audience. As each point was presented, an appropriate symbol was placed on the board and televised in close-up. The symbols and the "Black Magic Board" are used by Navy Chaplains to present Character Guidance lectures to Navy personnel.

Chaplain Robertson also conducted a one-week series of ten-minute TV telecasts, entitled "Spiritual Guidance for the Home," during May 1954 on WPA-TV at 3:00 PM each day.

Chapel Moves to Its Congre

The fine chapel at the Air Station in Adak, here, serves as the spiritual center for the men and children stationed there. A little over a yea only facilities available to Protestants were in t Recreation Building, while the Roman Catholic army chapel a considerable distance from the b At this time the Sea Bees came up with the idea ing a chapel." The Army had given up a chapel Protesta

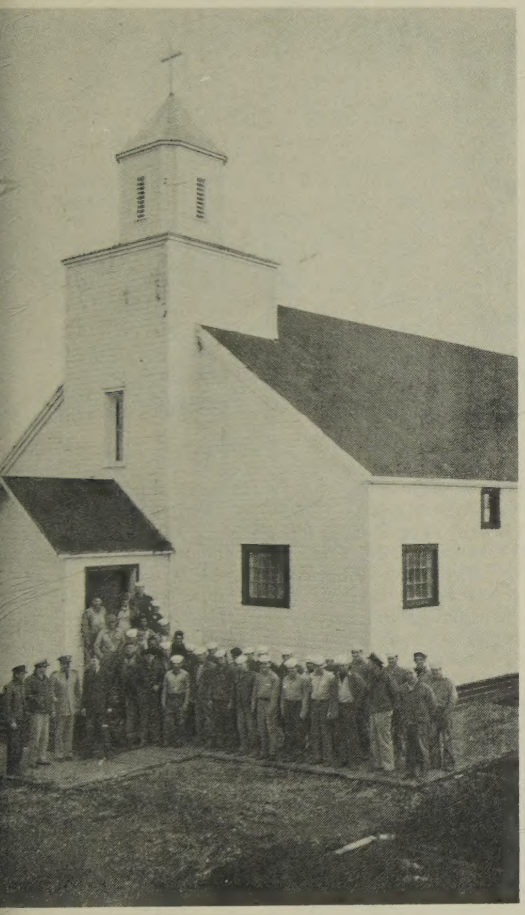


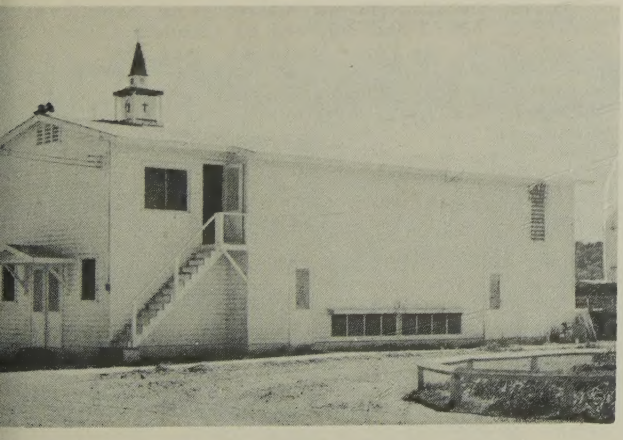


BEFORE: This dilapidated building was used for t storage at the Naval Base in Guantanamo Ba

ıanks to SeaBee Know-how

accessible location. With the zeal and enthusiasm eir undertakings, the Seabees jacked up the di- d chapel, moved it onto skids, and hauled it down d at one mile per hour to the Bering Area. Car-, plumbers, painters, roofers and others swarmed building, putting it into shape. The Chapel stands s a monument to the efforts of the Seabees and ns. Religion now has an attractive home used by and Jews.





t: Using their own initiative, the SeaBees painted modeled it and the result was this fine chapel.

THANKSGIVING BEFORE MEALS FOR ALL FAITHS

The Chief of Chaplains has been pleased to note that many Navy Chaplains on ships and stations around the world have followed the practice used in many civilian restaurants of placing pre-meal prayers where they will be available to naval personnel in their mess halls. These Prayers of Thanksgiving Before Meals for Protestants, Catholics, and Jews have been printed on tent-style cards for tables or printed in large letters on a plaque where all personnel going through the mess lines can read them.

This idea is being sponsored by the Laymen's National Committee, a nonsectarian organization "dedicated to the proposition that America was founded on man's consciousness of God." Navy Chaplains desiring further information on this matter should write to this organization at the Vanderbilt Hotel, New York 16, N.Y. The Laymen's Committee is interested in receiving reports of any unusual incidents that may have occurred through the use of these printed pre-meal prayers.

CHAPLAINS SELECTED FOR POST-GRADUATE TRAINING

Under the Navy's program of post-graduate training, ten chaplains have been selected to attend the authorized schools for the academic year of 1954-55. Reports from chaplains in the past, who have completed such a year, attest to the deep spiritual benefit as well as to the intellectual sharpening which results from the assignment. Applicants should not become discouraged if they are not selected the first (or second) time they apply. Notices will be sent out in the spring of next year to those selected for academic 1955-56. The chaplains "going to school" this year are:

CDR Irving W. Stultz, Harvard University
LCDR Thomas J. Richter, Harvard University
LCDR Francis L. Garrett, Union Theological Seminary
LCDR Florian W. Cassady, Harvard University
LT Richard G. Hutcheson, Jr., Union Theological Seminary
LT Wendell S. Palmer, University of Southern California
LT Jack W. Hayes, Harvard University
LT William F. Doyle, Catholic University
LT Eugene S. Swanson, University of Chicago
LTJG John J. O'Connor, Catholic University

CHURCH ATTENDANCE

A report of the late Dean Willard L. Sperry, for thirty years Dean of the Harvard Divinity School summed up his long observation of young people and church attendance:

"Church attendance in America is apparently holding its own. But church-going is by no means solely prompted by the desire to hear sermons, and we are less attracted by the one time "great preacher" than we were a generation ago.

"It is the service as a whole which attracts worshippers, not merely the sermon. Furthermore, many of the most successful preachers of our great cities are stressing in their sermons psychological problems in religion, and it is the older rather than the younger person who is more particularly oppressed by such problems.

"The average undergraduate is still healthy-minded and many of the sermons on psychological matters have no compelling attraction for undergraduates. The students of the present generation who are concerned about religion are more interested in basic theological problems than in psychology, even the new psychology, or the so-called "social gospel." They are concerned for the state of the world, but they do not expect any minister to read its riddles in one sermon. When they turn their thoughts from their academic work and their games they are sobered by a sense of insecurity of their lives and sometimes depressed by what seems to be the meaninglessness of human life. They hope for less guidance from sermons than was once the case. It is the act of worship which helps them most, not the sermon in particular."

ANNIVERSARY OF NAVY CHAPLAIN CORPS ESTABLISHED

The Secretary of the Navy has established 28 November as the Anniversary Date of the Navy Chaplain Corps. This date has been selected because the Continental Congress adopted the second article of Navy Regulations on 28 Nov 1775, which reads as follows:

> "The Commanders of the ships of the thirteen United Colonies, are to take care that divine service be performed twice a day on board, and a sermon preached on Sundays, unless bad weather or other extraordinary accidents prevent."

Although the Chaplain is not mentioned in this article, the reference to a sermon implies that Congress intended that there should be an ordained clergyman on board.

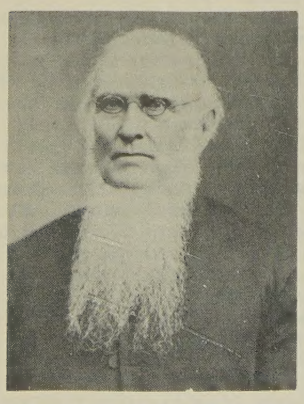
Another reason for using this date as an anniversary for Navy Chaplains is the fact that this regulation concerning divine service, with a few changes, became Article two for the Articles for the Government of the Navy enacted by the Congress of the United States. This article which has always meant a great deal to Navy chaplains and has been an encouragement to parents of naval personnel was continued in the Congressional Act of 5 May 1950 part b, Section (7) subparagraph (d) and reads as follows:

> "The Commanders of vessels and naval activities to which chaplains are attached shall cause divine service to be performed on Sunday whenever the weather and other circumstances allow it to be done; and it is recommended to all officers, seamen, and others in the Naval Service diligently to attend at every performance of the worship of Almighty God." (Manual for Courts-Martial United States, 1951 page 454).

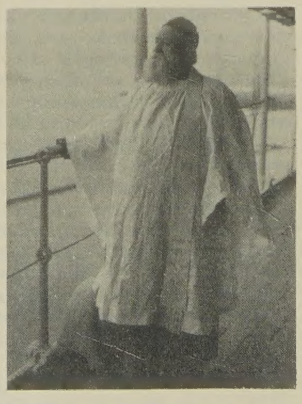
For a number of years the Army Chaplains have observed 29 July as their anniversary. It was on this date in 1775 that the Continental Congress fixed the pay of Army Chaplains.

The observance of 28 November as the anniversary of the Navy Chaplaincy will not only encourage the Navy and the public to remember the work of Navy Chaplains but will also serve to emphasize the Navy's concern for the spiritual and moral welfare of its personnel.

All Navy Chaplains, both active duty and reserves, are urged to make plans to place special emphasis upon the observance of Sunday 28 November (First Sunday in Advent) as the 179th Anniversary of the Navy Chaplaincy. Articles, picture spreads, and radio-television programs should be used to help inform naval personnel and the public in general of the spiritual significance of the Chaplains program. Many Chaplains should prepare articles on the chaplaincy suitable for their own denominational periodicals. Similar articles could be prepared for Ship or Station Newspapers. Supervisory or Senior Chaplains should explore the possibilities of arranging for the observance of a "Navy Church Week-End" when civilian ministers would exchange pulpits with Navy Chaplains.



Chaplain Junkin, USN, 1859



Chaplain Boorom, USN, 1875

This picture was taken of LT Alfred W. Ekkens, Chc, USNR, while his ship was returning to the United States from Japan. It was in the mid-Pacific about one day from the international date line. The aircraft carrier USS Point Cruz (CVE 119) sent a dispatch asking if the Chaplain from the USS Frontier (AD 25) would hold divine services aboard their ship. Their own Chaplain was on a special assignment and was not aboard at that time. They stated that they would pick-up and return the Chaplain by helicopter. Chaplain Ekkens was agreeable to the idea, but since a destroyer tender is so limited in open deck space, it made the possibility of such a maneuver rather dubious. However, by lowering the flagstaff and turning the gun mount on the fantail, they were able to allow about a ten foot clearance between the mount and the guard-rail. Except for some rather uneasy moments in the take-off and the landing, everything went very well. Communion Service that Sunday aboard Point Cruz had about 150 officers and and enlisted men in attendance.

HOW YOU HELP BRING NAVY CHAPLAINS' HISTORY UP TO DATE

The historical questionnaires sent to all chaplains have been read, edited and digested by Chaplain Clifford M. Drury, USNR, the Corps Historian since 1944. He has pieced together all the information available on the Korean conflict from these questionnaires, from official histories and by personal interviews. The present narrative covers the work of Navy chaplains in the first three campaigns of the Korean War: the fight for the Pusan Perimeter, the Inchon Seoul Campaign, and the Chosin Reservoir Campaign. These will be finished this summer. The seven other chapters will be worked upon later. Chaplain Drury will be on active duty for one month of each summer to bring the history up to date.

The chaplains supply most of the basic material for the history. Therefore it is essential that material be sent into the Chief of Chaplains office throughout the year. Pictures, human interest stories, activities in connection with civilian groups, orphanages, special projects all make up the complete picture of chaplains' history. The Division continues to request all chaplains to send in material, identifying each picture by name, denomination, home.

PLANNING FOR UNIFIED ARMED FORCES DISPLAY

Armed Forces Day exhibits for chaplains are demanding greater imagination and closer cooperation between all three Chaplains Divisions. Chaplain Luther F. Gerhart, District Chaplain in Washington gives the following account and appraisal of a successful undertaking for this year's observance.

The committee charged with the responsibility for the Armed Forces Day exhibit for chaplains of the three services found that it was extremely difficult to come up with something striking as well as religiously significant. They finally decided to link the exhibit with the current slogan, "Power for Peace," and the elements of the religious ideology of our democracy were depicted in references from actual legislative action which is background to the three religious faiths. The legend of the over-all display read, "Let Freedom Ring."

The center of the exhibit was a paper mache replica of the Liberty Bell borrowed from the Treasury Department Savings Bond Division. From the quotation on the bell, "Proclaim liberty throughout all the land," red, white, and blue ribbons led to three Bibles, opened to the pages containing the passage. The triology of Bibles, one in Hebrew, one in Latin, and one in English suggested the tri-faith chaplaincy concept of "Cooperation without Compromise." Chaplains on duty at the exhibit reported that this bell drew the largest number of comments such as, "Is this the real bell?" One questioner wanted to know how the Navy had placed on the bell the distinctly Navy words, "Pass and Stow." (Pass and Stow were the proprietors of the bell foundry.)

The legislative and historical documents placed on the enclosing walls were facsimiles obtained from the National Archives. They included a Thanksgiving Proclamation of Lincoln, Congressional Committee Report on Importing Bibles, The Declaration of Independence, The Gettysburg Address of Lincoln, a Letter of Sympathy by Lincoln, An Innaugural Address by Lincoln, The Bill of Rights, The Treaty of Paris, Congressional Committee on Robert Aitken Printing of Bibles, The Emancipation Proclamation by Lincoln, and the Inaugural Address of 1789 by Washington.

The individual displays of Army, Air Force, and Navy Chaplaincy were the familiar portable boards containing static photographs showing the varied duties of the chaplain in the particular branch he was serving. The Army had a continuous showing of 16 colored slides. The Navy projected continuous sound motion pictures of "Clergymen in Uniform" and "Religion in the Navy." To depict Navy Chaplains serving with Marines, there was a life-like mock-up of a "fox-hole" in winter, all authentically dressed manikins. Behind this were two paintings executed by Jack Dillinger, SN, of the Navy School of Music at Anacostia, D. C. These showed a landing party coming toward the beach with the chaplain aboard. The other

was a beach scene in which a chaplain was shown ministering to wounded personnel. The Air Force Display board, not seen in the photograph, contained still pictures and a continuous projection of about 40 colored slides depicting Air Force chaplains at work.

Chaplains responsible for this particular combined exhibit were Captain L. F. Gerhart, USN; Major M. S. Kleinbery, USA, MDW; Major A. J. Peters, USAF, HQ COM; and LCDR E. W. Pipho, USN, Anacostia. The display was set up at Bolling Air Force Base, Anacostia, Washington, D. C. on 15 and 16 May 1954.

"Navy Chaplains Bulletin" would be glad to receive any chaplain's own account of Armed Forces accompanied with photographs.

AUGMENTATION

As we go to press word has been received of the passage of legislation which will provide for a new Augmentation Program. At such time as the necessary Presidential Regulations and a BuPers Instruction may be promulgated, publicity will be given to this new opportunity for chaplains serving in the grades of Lieutenant and Lieutenant (junior grade) to transfer from their reserve status to the Regular Navy with the same date of rank. Reserve chaplains interested are advised to watch for necessary instructions and to keep in touch with their supervisory chaplains. It should be noted that new ecclesiastical endorsements may be required for augmentation.

CHAPLAINS ARMED FORCES DAY DISPLAY for all three services was set up at Bolling Air Force Base, Anacostia, D. C.

Continued from page 5

lications, tracts and other projects, on request through regular military departments, including chaplains' corps.

The pamphlets which ASHA has written specifically for servicemen stress ideas pertinent to their interests--finding a social life off the base, the dangers of victimization by pick-ups and card sharps, and the basic facts about VD and prostitution. In 1953 alone the Navy received 30,250 copies of "You're on Your Own," 27,450 copies of "Hey, Mac" and 104,855 of "Outsmart the Smart Guy." Of this number, 5,000 copies of each pamphlet went to Naval chaplains. Revision of some of these and development of additional pieces to meet new demands is now contemplated.

Other pamphlets developed for general use and not designed especially for the Armed Forces have been widely distributed to meet special program requests. Booklets on sex education, dating and courtship problems, preparation for marriage and parenthood have been widely used by many chaplains.

"You In Uniform" for young women, was prepared by the Association for the Defense Advisory Committee on Women in the Services. Written for use with basic trainees as they approach active duty assignments, the pamphlet concentrates on woman's role in the Armed Forces, personality development, adjustment to human relations situations--typical of everyday life in service--and special emphasis on long range considerations, such as choice of marriage partners. Pre-testing and evaluation by all Services (Bainbridge, Md. for the Navy) and spot testing of reader opinion during the pamphlet's first year in circulation showed that the reaction to a personality development type of education material is enthusiastic.

Supporting the Programs of the Armed Forces

General supportive activities of the Association which indirectly aid chaplains in their appointed work include community organization, public health education regarding the venereal diseases and education for personal and family living with parent groups and in the schools and colleges.

Community Organization

Community organization is directed toward securing inclusion of social hygiene considerations in the programs of youth-serving agencies, civic clubs and other community groups and towards developing special community committees which devote their entire energies to social hygiene objectives. The national association, as one means of implementing community organization activities, holds periodic national conferences designed to intensify and refine the program activities at state and local levels. These national conferences give state and local organizations an opportunity to gain perspective on national problems and offer a platform for the presentation of the Armed Forces' needs and interests to a highly representative audience of professional and lay delegates. The last such conference, March 5-6, 1953 drew representatives of 29 states and two territories and included a two-day workshop on preinduction education and post-induction military-civilian cooperation.

On December 16 and 17, 1954 another national conference is planned to be held at the Hotel New Yorker in New York City. One entire work group area, involving at least three sub-sections, will be devoted to a search for answers to the question: How can we Provide Education for Personal and Family Living for Young Men and Women Preparing to Enter or Now Serving in the Armed Forces?

Another means of implementing its community organization efforts is ASHA's provision of program aids to other national, state and local agencies. The most recent broad program aid is "Our Town" a two volume guide for coordinating community social hygiene activities. Volume I outlines the scope of social hygiene, offers concrete help in forming a social hygiene committee and setting up a program. Volume II suggests specific kinds of social hygiene programs and projects within the established phases of the broad field. Both include many references to the responsibilities of community agencies towards youth preparing to enter or now serving in the Armed Forces, and suggestions for fulfilling these responsibilities.

VD Education

Venereal disease education--another program which supports the programs of the Armed Forces--takes several forms. Some of the ASHA's work is directed towards the public generally, as is any other health education activity. A Rear Admiral recently wrote about ASHA's efforts to secure adequate support for venereal disease control activities:

"Your very excellent summary of the current control problem and recommendations for support have been reviewed with great interest. The Navy is directly concerned in the proposals as any increase in civilian VD in areas where naval personnel spend their free time would result in a rise of the Navy's VD incidence rates.

"The Joint Statement (formulated by the American Social Hygiene Association, and the Association, of State and Territorial Health Officers and the American Venereal Disease Association) should assist the federal agencies in evaluating the present status of the VD control problem, and in determining the extent to which VD control is a federal responsibility.

"It is sincerely hoped that means may be found to prevent radically reduced civilian control services near military activities in the United States. Such services have contributed significantly to the reduction of VD among military personnel in the country to the present low incidence rates."

Education for Personal and Family Living

For 40 years ASHA has sponsored, promoted and given nation-wide demonstrations of education for personal and family living. As recently stated in Our Town,

> "Education for personal and family living is an organized approach to providing each individual with appropriately graded information and experience which will give him appreciation of himself, his family and his society; and help him to achieve maximum physical, intellectual, emotional, social and spiritual growth; live harmoniously with members of his own and opposite sex; and fulfill successfully his role both as a person and as a dynamic force in the family life of his time. . . . .
>
> "Since parents are not the child's only educators, the school, the church and community agencies, all of which contribute to the child's total education, must supplement and complement parental education."

For the past five years, ASHA has been especially emphasizing preinduction education--an intensified family life education program--in its work with state and local education, religious and youth serving groups. Program sponsors are urged to provide time in institutes, conferences and workshops for professional workers to discuss the problems facing young people about to serve their country.

To aid educational curriculum coordinators and supervisors and others who work with young people's groups, the Association prepared a resource manual entitled Preinduction Health and Human Relations. Aimed at secondary school and college levels, the book draws together content from physical, mental, emotional, social and spiritual health and shows their relationships. Separate sections for the instructor and for use with students indicate how to develop in the young person a realization of the "totality" of the human organism. Guides for stimulating discussions appear throughout the book. The unique contribution made to the country by this work is the inclusion of spiritual health considerations along with the usually emphasized physical, mental and social health

aspects of individual and group relations. Although not designed originally to use with the Armed Forces, chaplains, medical officers and commanding officers are using it extensively as a character guidance resource.

The ASHA's basic program of education for personal and family living has been recently expanded. The aim is a long-range program to assist communities in their seemingly overpowering responsibilities for children and youth in a rapidly changing world. Concentrating on parent education and teacher education, the Association has embarked on a plan which emphasizes intensifying and extending what is best in current education in this field and stimulating new developments and approaches.

Leaders throughout the country are being encouraged to re-weigh the quality of education children are now receiving in the home, in the formal setting of organized education, and in churches and youth organizations. It is hoped that they will direct their efforts towards consciously assisting youth in character formation, in appreciating the role of sex in life, in growing up with responsible attitudes towards marriage and family living.

An obvious close relationship exists between this long range educational program and the Armed Forces' own needs and problems. For some time military leaders have stressed that the personal problems which military personnel face have their roots in early childhood. Influences on the American institutions which guide and develop American youth should make the task of the military leader infinitely lighter.

Naval chaplains, then, can rely on the American Social Hygiene Association for a program aimed at meeting the goal set forth by one of ASHA's former presidents, Dr. Ray Lyman Wilbur, when he said:

"The goal of social hygiene is a people healthy, normal, well-balanced--fit to build successful families, homes, communities--as foundation-stones of strength and progress."

★ ★ ★ ★ ★

Secretary of the Navy, C. S. Thomas

"It must be kept in mind that the young American responds quickly and readily to the exhibition of qualities of leadership on the part of his officers. Some of these qualities are industry, energy, initiative, determination, enthusiasm, firmness, kindness, self-control, unselfishness, honor and courage. Every officer should endeavor by all means in his power to make himself the possessor of these qualities and thereby to fit himself to be a real leader of men."

★ ★ ★ ★ ★

Admiral Robert B. Carney, USN, Chief of Naval Operations

"What I have said is not to be interpreted as subservient materialism nor as evidence of disregard for the spiritual values. Far from it. Full, ready and exact knowledge is the true cornerstone of leadership, but knowledge, of itself, is not enough. Knowledge can be perverted and genius can be prostituted. Brilliance can be achieved by the evil. The spiritual values were never more important than they are today, beset as we are by plausible sounding distortion of truth, and beguiled by the advertised beauties of the easy life."

★ ★ ★ ★ ★

CHANGES IN DIVISION PERSONNEL

Chaplain Francis L. McGann, CDR, USNR, is the new head of the Reserve Section (Pers J122) relieving Chaplain John T. McLaughlin, CDR, USNR, who is now the 10th Naval District Chaplain. Chaplain Calvin H. Elliott, LT, USN, has relieved Chaplain John H. Craven, CDR, USN, as head of the Ecclesiastical Relations Branch (Pers J11). Chaplain Craven is now on duty aboard the USS Coral Sea.

COULD YOUR LIBRARY BE IMPROVED?

From an average attendance of 292 men per month to over 2,500 -- that is the remarkable record of the one Naval Base Library in Germany. The Library at the United States Naval Advanced Base, Bremerhaven, Germany, occupies the space formerly used as the office of the Commanding Officer, Marineschule. Recent remodeling has resulted in the removal of the last of a series of double sound proof doors installed during World War II for security reasons.

The library, which less than two years ago consisted of a couple of poorly lighted rooms operated during working hours only, has been enlarged and transformed into a modern, well lighted and properly indexed library which is open until 2200 every day for the use of all hands.

Old books were surveyed and replaced by new ones. Additional shelf space was provided. New lights were installed. Pictures were procured, potted plants were purchased and used to decorate the room.

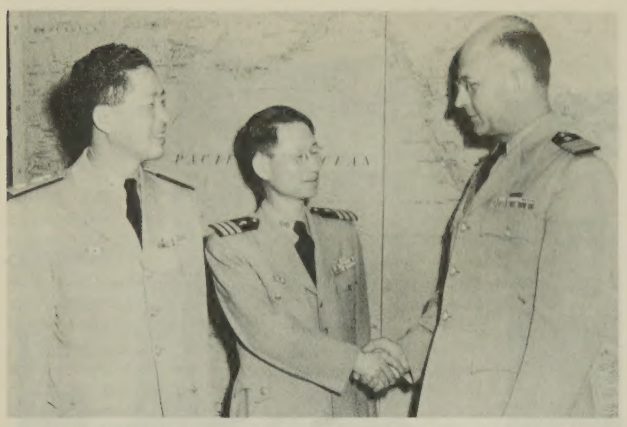
Tile top coffee tables were distributed about as needed for magazines and ash trays. Since no American style floor lamps were available on the German market the Base Public Works Department turned out most attractive ones on the lathe and made parchment shades for them.

Additional space was provided in May 1953 for a Television Room, the first such facility to be built by any military command in Germany. The largest German receiver on the market was purchased and installed. Eighteen easy chairs, upholstered in green plastic, were procured and arranged for convenient viewing of television programs.

In addition to serving personnel of all branches of the Armed Services and their dependents, the facilities of the library are open to and used by a large number of Germans attached to the Labor Service Unit on the Base. Thirty-six leading American periodicals are available on the magazine rack at all times. News magazines are received by air mail. European editions of American newspapers are on the newspaper rack. Special shelves of new books are on exhibit at all times.

The Library rooms are used for two coffee hours after Church Services conducted each Sunday morning in the Chapel which is on the same deck. Approximately eight hundred people per month attend these after Church fellowship hours. Library spaces are also used for conferences and board meetings during the mornings before the library opens. The Television Room is used for an overflow Sunday School class-room on Sunday morning for the teen age class, numbering some eighteen young people.

LCDR Harold F. Menges, Chc, USN, was the Library Officer during this period.



CHAPLAIN CHUNG, Chief of Chaplains Republic of Korea Navy, brings his greetings to the U.S. Navy Chaplains Corps as he shakes hands with Capt J. Floyd Dreith, Chc, USN, Asst. Chief of Chaplains in the Chaplains Division, BuPers.

CHAPLAIN CHUNG'S CORPS
By Daniel J. Silver, ChC, USNR

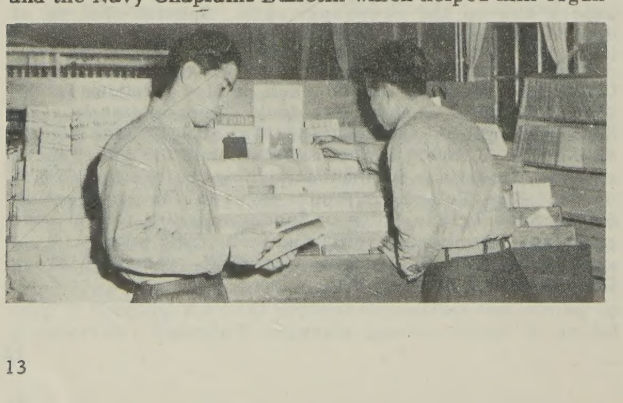
This is the story of a man and a dream. The man is CDR D. B. Chung and the dream, now a reality, is the Chaplain Corps of the ROK Navy which Chung heads and in a large measure personifies. Chaplain Chung recently visited the Chaplains Division in the Bureau of Naval Personnel.

In May of 1948 D. B. Chung was a Methodist Minister with a degree from Kwan Sei University in Japan and fifteen years experience in youth work. In June of 1948 D. B. Chung became a LTJG Line Officer in the ROK Navy. This seems a strange post for an ordained minister. Yet as with so much Chung does there was method even here. The ROK Navy's Table of Organization had no provision for a Chaplain Corps. However, Admiral Soh Won IL, then Chief of Naval Operations for the ROK Navy, knew the value of chaplains and saw to it that his PIO officer had sufficient time away from his regular duties to conduct services and consult with those men who so desired.

Those were the beginnings of the ROK Navy Chaplain Corps. As with so much else in those hectic uncertain years much was improvised and depended on the initiative of the men concerned. Much was chaotic and much could not be done. But Chung is an impatient and forceful man and the ROK Chaplain Corps has grown steadily under his guidance.

In those early days there were no chapels, no religious supplies, no manual, and no corps. The first services were held in the KMAG Chapel in Seoul; when this was not available, in the home of CDR Kim Tai Sik; and, subsequently, during the days of retreat wherever Chung happened to be.

Supply posed less of a problem. Chung is far from retiring and he begged, borrowed, and "scrounged" so that enough was to be had. Many U. S. chaplains helped. Two especially ought to be mentioned: Chaplain Henry Page White, then of the USS REPOSE, who lent Chung, in addition to consumables, a manual (NavPers 156642) and the Navy Chaplains Bulletin which helped him organize the corps on the time tested American Navy pattern; and Chaplain H. F. Fenstermacher of the 1st 90mm Gun Battalion FMF Pacific, who in 1952 in addition to supplying rations helped Chaplain Chung regularize the receipt of supplies through the Korean Base Section (Army). But that was in the winter of 1952. We have gotten a bit ahead of our story.



We left Chung a LTJG Line Officer doing public information work. Chung rose within two years to be head of that department. He still prizes in his scrap book releases on various "bit doings" which he "planted" in important Korean papers. Finally in 1951 permission was given to start a Chaplains Corps with Chung as head.

The immediate problem was to provide coverage for the newly organized Korean Marine Corps which was constantly in the field. Chung this time stayed in the background at Headquarters and left this job to Chaplain C. S. Park. Park, now a LCDR proved a capable supervisor and the Korean Marine Corps now offers its men a high level of service through fifteen full time active duty chaplains.

While Park was busy in the field Chung was not sitting idly by. He began to regularize his organization. He published a Chaplain's Leadership Manual, a bilingual hymn book, a catechism, a chaplain's monthly magazine and a character guidance guide. He put the first chaplains aboard Korean Naval Vessels. He managed to submit to the U. S. Naval Korean Military Advisory Liaison group what one of their officers estimated as "one out of every three requests for supplies we received!"

Chung also helped organize one of the ROK Chaplain Corps' most attractive projects. That is operational control of a Navy-Marine Wounded Soldiers Vocational Training School near the Naval base of Chin Hai. A visit to this school is quite an experience. First you meet its tall lean director Chaplain Park Chanz Bun, LCDR who conducts you through a series of low unprepossessing buildings which house a miracle of human reconstruction. Here every six months 200 disabled veterans are given extensive vocational therapy and training in ten useful fields. Photography, watchmaking, weaving, auto-mechanics, farming, butchering, and so on. It is the closest Korea can come to America's Veterans Administration and in its own way is quite impressive. The classes are broken by recreation, services, and re-integration lectures. Chaplain Park can point proudly to a scrap book filled with hundreds of letters of appreciation. The problem here is that the need is so great and the school stringently limited both organizationally and financially.

Chung has also found time to establish forty Navy and Marine Chapels, to recruit a corps now numbering thirty ministers, and to set up in his office a training period for the new chaplains. When I was sitting by his desk, Chung pulled out a chart which showed that although Korea boasts of only 13.4% Protestants and 1.5% Catholics his men had managed to fill their chapels last year at a rate well over one hundred and fifty men per service. Last year Chung was also able to integrate the First Catholic Chaplains into his corps and four such men now serve on full time active duty.

His chaplains now offer a wide variety of services. Worship and counseling, of course, head the list. They have an ambitious character guidance program on such themes as "What about Morals," "What is the Good Life," "America and Russia," but content themselves in using these discussion outlines in leadership training units and with officers. There is no charitable drive, relief for fire victims, disabled veteran's cause, or hospital service where these men have not played a prominent role.

One of his friends described Chaplain Chung as a man who is never satisfied. Like all builders his vision sometimes far exceeds reality. Yet he has built and built well. He has been honored publicly by the Chief of Naval Operations of his country and by its Minister of Defense. But perhaps his greatest tribute is the existence -- the thriving existence -- of a naval chaplains corps which bears his signature and imprint.

CARE HELPS OTHERS HELP THEMSELVES

The Chief of Chaplains has viewed a new film produced by CARE and highly recommends it for use by Navy chaplains. CARE (Cooperative for American Remittances to Everywhere, Inc.) is a non-profit organization devoted in the early years of World War II to sending food and clothing to the world's needy. The food parcels still can be sent, but current emphasis is being made to send material which will assist the recipient to build up his or her own livelihood. The film recommended can be obtained free of charge from the addresses listed below. The 16MM sound movie, in black and white, runs 28 minutes. Described by visual education experts as "one of the best documentaries ever made, "the film tells the story of the Self-Help and Rehabilitation programs undertaken by CARE in many countries. The title is based on the CARE Self-Help theme: "The best way to help others is by helping them to themselves."

Eighteen months in the making, the film utilizes a new technique in that it is the first time that indigenous cameramen in India, Japan, Greece and other countries produced much of the footage that eventually was correlated in New York.

The film deals with the CARE technique of developing Self-Help tool kits in consultation with experts, both American and local. It goes into typical American homes to show how the public responds to a specific CARE appeal, and then goes on to show the use of CARE plows in Greece, CARE iron lungs in Japan, CARE midwifery kits in India. This film is obtainable for showing without charge. The chaplain can write and obtain it as well as CARE literature from the following listings:

Boston, Mass.
175 Tremont St.

Chicago, Ill.
189 West Madison St.

Cleveland, Ohio
Halle Brothers

Los Angeles, Calif.
855 S. Broadway

New York, N. Y.
365 Seventh Avenue

Philadelphia, Pa.
Lit Brothers

Portland, Ore.
Lipman Wolfe & Co.

San Francisco, Calif.
444 Market St.

Seattle, Wash.
Frederick & Nelson

Washington, D. C.
1013 DuPont Circle Bldg.

St. Louis, Mo.
Scruggs-Vandervoort-
Barney

Stories on reaction to the film showings would be appreciated at the Chief of Chaplains office.

WORLD-WIDE CHRISTIANITY

Men who have been aboard the USS Midway on her Med Cruise will have living memory of old-world Christian church people and the actuality of overseas mission stations. Under the guidance of Chaplain Roderic L. Smith, men of the Protestant faith, on an average of 50 per trip, visited 32 different churches around the Mediterranean. The ecumenical spirit was experienced by the Navymen worshipping with the local congregations. Immediately following the service, the Navymen served coffee, cakes and inevitable "fill-ins" from the ship which a sailor always manages to "find." This supper produced not only good-will among the local people, but afforded an opportunity for Christian fellowship and exchange of religious experiences through interpreters.

Shipboard study of the Bible became alive when the men visited the areas mentioned in Acts or the Epistles. The Navymen visited missions and found that the stewardship of giving to these activities really meant milk for hungry children, hope for destitute mothers, educational opportunity for rural youth, and above all, awareness of a world-wide responsibility and fellowship within Christianity.

These experiences are not limited to a single ship, but are typical of many. USS Midway's program is an example of initiative and foresight, resulting in friendly relationship between our Navymen and peoples of other nations. This work in world-wide Christianity serves the cause of international goodwill.

EUROPEAN RETREAT HOUSE OPEN TO NAVY CHAPLAINS

The first religious retreat house to be sponsored by the U. S. Armed Forces has been opened on a year round basis by the Army in Germany. Purpose of the house is "To provide suitable place and additional opportunities for individuals to develop a personal and intense awareness of fundamental truths and the significant qualities of character which are of value in moral and spiritual growth." Messing, living, and recreation facilities are available for 100 men. Air Force, Navy and Army Chaplains are welcome, as are enlisted personnel. Scheduled retreats for Protestant, Roman Catholic, and Jewish Chaplains are conducted. Retreats for Navy lay leaders could be arranged. Navy Chaplains and lay leaders in the vicinity of Europe or the "Med" who are interested in availing themselves of this facility may write for details to Hqtrs USAR (DUR), U. S. Army Europe, APO 403, c/o Postmaster, N. Y. Two Army Chaplains are stationed at the Retreat House.